THE

SUBSTANCE

OF A

DISCOURSE,

On HAGGAI, Chap. ii. V. 9.

Delivered at the OPENING of the

New Preaching-Houſe,

At WOODHOUSE, *near* LEEDS.

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MATT. xviii. 20.
Where two or three are gathered together in my Name, there am I in the midſt of them.

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MDCCLXXI.

HAGGAI, Chap. II.

Latter Part of the 9th Verſe,

In this Place will I give Peace, ſaith the Lord of Hoſts.

THESE words are part of a Sermon preached by Haggai, one of the laſt Prophets to the Jewiſh Church, about the nineteenth year after the Babyloniſh captivity. The people of God had been in a ſtrange land for ſeventy years, ſorely oppreſſed with the tyrannical yoke of the proud Chaldeans. In thoſe days the glorious lamp of Old Teſtament prophecy was very dim, and almoſt extinguiſhed. When the Lord ſent his holy prophets to Jeruſalem, ſhe ſtoned, impriſoned, and killed them; but now ſhe is puniſhed for her iniquity, and deſolation is come upon her.

The weeping Prophet begins his lamentations for her with this affecting exclamation,—*How doth*

the city ſit ſolitary that was full of people! How is ſhe become a widow! She that was great among the nations, and princeſs among the provinces, how is ſhe become tributary! She weepeth ſore in the night and her tears are on her cheeks; among all her lovers ſhe hath none to comfort her, all her friends have dealt treacherouſly with her, they are become her enemies. —Here the miſeries of Jeruſalem are bitterly bewailed in the moſt pathetick ſtrain; and her preſent deplorable condition made more conſpicuous, by comparing it with her former proſperous ſtate, when ſhe was the metropolis of the whole earth, and the glory of all nations. But hath the Lord forgotten his ſervant Jacob, and his promiſe made to Iſrael? Shall both the word and the oath of Jehovah fail? No, no; therefore he ſaith of Cyrus, *He is my ſhepherd, and ſhall perform all my pleaſure; even ſaying to Jeruſalem, thou ſhalt be built; and to the temple, thy foundation ſhalt be laid.*—The ſheep of Iſrael's paſture were now in the hands of thieves and robbers; but their own Maſter made Cyrus, the Perſian, that heroic active Prince, his ſhepherd, to releaſe and bring them back to their own fold, and green paſtures again; therefore he gave him power, wiſdom, and ſtrength *to ſubdue nations, to looſe the loins of kings, and open the two leaved gates;* yea, *to break in pieces the gates of braſs, and cut in ſunder the bars of iron:* Imperious Babylon ſhall now fall before the Lord, and he will bring home his ſons and daughters to Sion.

After Iſrael's melancholy ſervitude was ended, his ſin puniſhed, and the proud Chaldean ripe for deſtruction, God brought him out of captivity into his own land. As ſoon as the releaſed captives

captives came up to Jeruſalem they erected an altar for ſacrifice, and within a year after, laid the foundation of the ſecond temple; but ſcarcely had they begun the Houſe of God, when they were ſerved with a prohibition from the Perſian Court, in the reign of Artaxerxes; and were charged to deſiſt from making any farther attempt to rebuild the Houſe of the Lord at Jeruſalem. The Churches ſubtle enemies, Rehum the Chancellor, and Shimſhai the Scribe, with their company, gave their report to the King, that Jeruſalem had been a ſeditious and a rebellious city; the Perſian court therefore thought it a piece of good policy to keep her down when they had her down.— The Jews being weak and feeble, ſoon yielded to the force of the enemy; and concluded, the time was not yet come for building the Houſe of God, and therefore put it off to a more convenient ſeaſon; then ceaſed the work of the Houſe of God which was at Jeruſalem, until the ſecond year of the reign of Darius, the third King of Perſia.

God being now highly diſpleaſed with his people for giving way to the enemy, ſent a ſpecial meſſenger to reprove their dilatorineſs, and ſlothfulneſs in building the Temple of God. The reſtored captives were buſy and active enough in their ſecular affairs, aud could now live in their own cieled houſes, but God was provoked to contend with them by his righteous judgments. He ſent them a famine and ſcarcity in their own land.— *They ſowed much, but brought in little; they eat, but had not enough; they drank, but were not ſatisfied; they were cloathed, but not warm; and he that earned wages put it into a bag with holes.* So all their la-

bours were blaſted, and all their great expectations diſappointed. They then received the friendly check; their conſciences were awakened, they returned to their duty, and met with due encouragement; for God then ſtirred up the ſpirit of Zerubbabel, the ſon of Shealtiel, of the houſe of David, who was commander in chief of the Jews; and the ſpirit of Joſhua, the ſon of Joſedeck, the High Prieſt; and the ſpirit of all the remnant of the people, and they came with haſte, and did work in the houſe of the Lord of Hoſts, their God. They had made ſearch in the King's treaſure-houſe, and found that Cyrus had made a decree in his reign, that God's Houſe at Jeruſalem ſhould be built; and Darius heartily confirmed the decree, and ſaid, "Let it be done with ſpeed." And what was infinitely more animating, God ſaid, himſelf, "*Be ſtrong all ye people of the land, for I am with you, and my ſpirit remaineth among you; therefore work and fear ye not.*" They had many hoſts againſt them, but JEHOVAH SABAOTH, the Lord of Hoſts, the God of angels and men is now for them; therefore they ſhall proſper, and more than overcome. And for their further encouragement, God tells them, that the DESIRE of all nations ſhall come, and his bleſſed adorable preſence ſhall make the latter houſe more glorious than the former; and then are introduced the words of our text: *And in this place will I give Peace, ſaith the Lord of Hoſts.*

In diſcourſing on theſe words, I ſhall, by divine Aſſiſtance, enquire,

Firſt, What is implied in this precious promiſe.

Secondly,

Secondly, When, and where it was accompliſhed.

Thirdly, Who have a proper claim to, and are intereſted in it.

And then conclude with a word of thunder to hardened rebels.—A word of conſolation to mourners.—A word of correction to backſliders.—And a word of caution, encouragement, and confirmation to all thoſe who are intereſted in this promiſe. And

Firſt, What is implied in this precious promiſe?

In this promiſe we have the Great Author, the gracious work, and the happy effects of peace.

1ſt, We have the author of our peace, who was coequal with the Father in the great council of peace, when the wonderful method and amazing plan of our redemption was contrived and ſettled.—He is the great original promiſe that was made to Adam, the firſt apoſtate man, and his ruined poſterity.—He is the ſeed of the woman who was to bruiſe the ſerpent's head, deliver the captive, aud reſtore peace and happineſs again to rebellious ſinners.—Praiſe God, oh my ſoul, for this Mediator!

2d, God the Father put the work of peace into his hands, and *gave him for a Covenant of the people.*—And the prince of peace freely and chearfully undertook the great work. *He ſaid, Lo I come,* (in the *volume of the book it is written of me,*) *to do thy will O God.*—He preached the glorious Goſpel

Goſpel of peace to a guilty world, *and put away ſin by the ſacrifice of himſelf.*—This mighty hero ſaw from his eternal throne, that no man, no created being was qualified for this moſt important work; that no feeble creature could ſtand between the ſword of divine juſtice and the flagrant rebel.—Then love moved his heart, and pity brought him down;—then the arm of Jehovah brought Salvation;—then his righteouſneſs ſuſtained him;—then the glorious God-man **put on righteouſneſs as a breaſt-plate, and a helmet of Salvation upon his head; then he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak.*

Now he appears moſt dreadful and formidable in the eyes of his enemies, but illuſtrious and amiable in the eyes of his friends. Now he, who being in the eſſential form of God, and counted it no act of robbery, no invaſion of another's right, or aſſumption of another's prerogative to be equal with God; emptied himſelf, veiled the unſpeakable glories of the Godhead, and appeared in the form of a ſervant. Being found in faſhion as a man, a poor afflicted man, without any external dignity or comelineſs, he became obedient unto death, even the ignominious death of the croſs.

Oh! the amazing height of divine love; Oh! the depth, the unfathomable depth of the Saviour's humility! Be loſt in wonder, O ye heavens, from whence he came! and be aſtoniſhed, O earth! at his profound humiliation. Immanuel, God with us, left his radiant throne, and wrapt his infinite glories and perfections in a piece of human

* *Iſa.* lix. 17.

human duſt: He lived exemplarily, died meritoriouſly, roſe again victoriouſly, aſcended triumphantly, and there intercedes prevalently; wherefore he is able to ſave them to the uttermoſt who come to God through him, ſeeing he ever liveth to make interceſſion for them.

3d, The happy effects of the Saviour's life and death, or this work of peace, are theſe.—God is become propitious; his perfect law magnified and made honourable; the ſword of divine juſtice ſheathed; a fountain opened for ſin and uncleanneſs; and an infallible panacea, or univerſal remedy, prepared for every diſeaſe in the human mind. —The Moſaic diſpenſation, the bare unſubſtantial ſhadows are fled, and all the goſpel-bleſſings are now ſpread before us: The veil of the temple is rent, and the holy of holies become viſible, and acceſſable: light, life, and ſalvation, grace, and glory; yea, every bleſſing, ſpiritual and temporal, for ſoul and body, for time and eternity, are procured for a world of rebellious ſinners. Whether we have made an honourable or a diſhonourable peace with a neighbouring nation, I leave to ſtate politicians; but this I can affirm, that our gracious Days-man has done all that infinite wiſdom could ſuggeſt, bleeding love purchaſe, and omnipotent power effect to make and eſtabliſh, an honourable, a profitable, and a perpetual peace, between his heavenly Father and a rebellious race of fallen creatures; therefore, * *Sing O ye heavens, for Jehovah hath done it; ſhout ye lower parts of the earth; break forth into ſinging ye mountains; O foreſt, and every tree therein; for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael.*

* *Iſa.* xliv. 23. *Secondly,*

Secondly, I ſhall enquire when and where this precious promiſe was accompliſhed. When all thoſe ſacred predictions were fulfilled that pointed out the auſpicious event.—When the ſceptre was departing from Judah, and the Law-giver from between his feet, then Jacob's Shiloh, the peaceable proſperous oue, the Saviour came. Judea became a province of the Roman empire, and was taxed juſt when the Meſſiah was born in Bethlehem; then the Jews owned, "*We have no King but Cæſar.*" When Daniel's ſeventy weeks were near their period, or fully determined upon his people and upon the holy city, then came the father's anointed one, *to finiſh the tranſgreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy*. When the fulneſs of time was come, the time fixed and appointed by the father, then was the child born, then was the ſon given; the wonderful Counſellor, the mighty God, the Father of eternity, the Prince of peace. When the pious old teſtament Saints were all eye, all ear, and all expectation, waiting for redemption in Jeruſalem, then appeared the bright, the morning ſtar, to uſher in an eternal day.

But where was this promiſe accompliſhed? It was fulfilled in Sion. Iſaiah ſays, "*The Redeemer ſhall come to Sion.*"—"*Salvation ſhall be placed there for Iſrael's glory.*"—"*There the Lord ſet up his King.*"—*Out of Sion ſhall go forth the law*, the New Teſtament law, the law of Chriſt, the law of Faith and Love.—"*In this place will I give peace, ſaith the Lord of Hoſts.*"—This was fulfilled

fulfilled when the Prince of peace was brought into the Temple, to do for him after the cuſtom of the law. Then good old Simeon embraced the holy child in his aged arms, and bleſſed God for the accompliſhment of his promiſe: Then he ſung his ſong of triumph, "*Now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation.*" Thy peace-maker, the everlaſting conſolation of Iſrael.

Again, when he was twelve years old, he was found in the temple, "*ſitting in the midſt of the Doctors, hearing them and aſking them queſtions; and all that heard him were aſtoniſhed at his underſtanding and anſwers.*"—Afterwards he preached in the temple and manifeſted his great power, when he overthrew the money-changers, and the ſeats of them that ſold doves, and expelled thoſe vile thieves and robbers who had turned Bethel into Beth-aven, the houſe of God into the houſe of an idol.—But now the moſt adorable and tranſcendent Immanuel, Jehovah our Righteouſneſs, is come to the Temple, therefore the glory of the latter houſe was infinitely greater than the former.

The reſtored captives wanted the wiſdom and glory of Solomon, but here is one greater than Solomon:—They wanted gold and precious ſtones to decorate and embelliſh the Tempel, but here is the ſole proprietor of all the gold and precious ſtones in the bowels of the earth.—They wanted the ark, but here is the true ark of the everlaſting covenant.—They wanted the Shechinah between the Cherubins over the Mercy-ſeat, but here is the radiant glory of Jehovah.—They wanted the urim

and

and thummim; but here is the ſun, the light of lights, and the perfection, beauty, and glory of heaven and earth; for it hath pleaſed the Father that in him ſhould all fulneſs dwell, and in him are hid, as in a royal repoſitory, all the treaſures of wiſdom and knowledge.

But was this promiſe confined to the Jewiſh Church, and to the ſecond Temple at Jeruſalem? No, no; God hath prepared him before the face of all people, "*A light to enlighten the Gentiles, and the glory of his people Iſrael.*"—"*The Gentiles ſhall come to his light, and kings to the brightneſs of his riſing.*"*—*And the Gentiles ſhall ſee his Righteouſneſs, and kings his glory.*" †—*He hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ſhall ſee the Salvation of our God*" ‡—"*In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.*" §——Again, "*He ſhall bring forth judgment to the Gentiles,*" ‖ by his infinite wiſdom and mercy, he ſhall open a door of life and Salvation for all nations, that all the ends of the earth may look unto him and be ſaved. **

And as this great and precious promiſe was not confined to the nation of the Jews, ſo it was not confined within the walls of their temple, or any houſe made with hands. God had ſaid before to his ſervant Moſes, after he had given him the Sinai Law to deliver to the people.—"*In all places where*

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* *Iſa.* lx. 3. † *Iſa.* lxii. 2. ‡ *Iſa.* lii. 10.
§ *Iſa.* xi. 10. ‖ *Iſa.* xlii. 1. ** *Iſa.* xlv. 22.

where I record my name, I will come unto thee and bleſs thee." King Solomon ſaw the glory of Jehovah in the firſt temple, which made him cry out with wonder, love and gratitude, "*Will God indeed dwell on earth, behold the heaven, the heaven of heavens cannot contain thee, how much leſs the houſe that I have built?*—The wiſe man ſaw that the azure canopy decorated with glorious ſtars, and ſpacious enough to form a covering for unnumbered worlds, could not contain the glory of Iſrael's God; or limit his mercy and philanthropy. Now is the joyful hour come, that God's worſhip ſhall not be confined to Gerizim, Bethel, or the temple at Jeruſalem, or any magnificent building, or patriarchal mountain, but in every place, ſaith God, where my name is recorded, where the Prince of peace is preached, where the power of that all-ſaving name JESUS is manifeſted, and my people aſſembled, there is my temple, my church, my houſe, and the ark of my reſt.—Reſound ye heavens with loud hallelujahs, and be raviſhed, O rebellious earth! for peace, peace is recorded in *this* houſe *this* day, therefore let us reverence his divine Majeſty, dread his diſpleaſure, regard his ſovereign authority, and obey the goſpel of his dear Son. I ſhall now proceed to enquire,

Thirdly, Who have a proper claim to, and are intereſted in this promiſe.

As all have ſinned, and are fallen ſhort of the glory of God, and are under the curſe of the law; as every mouth is ſtopped, and the whole world found guilty before God.—As our God and gra-

cious Sovereign has ſo amazingly condeſcended to give us a peace-maker, and has unalterably fixed his own terms of peace and reconciliation, and has made every condemn'd malefactor a free tender of mercy, life, and ſalvation.—We may therefore conclude, that none have a proper claim to, or are intereſted in this promiſe, but ſuch as have by grace complied with thoſe terms.

Only let the ſinner know, that he is a rebel againſt his God, that he has taken up arms againſt his rightful Sovereign, his Lord and Maker, his gracious preſerver, and bountiful Benefactor; and that he has by his complicated crimes, and aggravated wickedneſs in heart and life, forfeited the divine favour, and rendered himſelf obnoxious to the wrath of God, the curſe of his righteous law, and eternal death. Let the awful ſentence be deeply engraven upon his deceitful heart: Let him know that all the powers and ſprings of his ſoul, are tainted with ſin, and infected with deadly poiſon.—Let him know that he is a condemned criminal, and can make no atonement.—Let him then ſee that God was in Chriſt, reconciling the world to himſelf, not imputing their treſpaſſes unto them, and hath committed to all his faithful Ambaſſadors this word of reconciliation.—Let him believe in, and lay hold on the divine Mediator, the Prince of peace, for wiſdom, and he ſhall be truly enlightened; for righteouſneſs, and he ſhall be pardoned, freely juſtified, reconciled to God, and adopted into the family of heaven; for holineſs, and he ſhall be renewed in the ſpirit of his mind, and ſhall put on the new man which is created after God, in righteouſneſs, and true holi-

neſs;

neſs; for eternal redemption, and he ſhall be ſaved from all the dreadful conſequences of ſin, and be made holy and happy for ever.

All thoſe who have been thus humbled, and have laid hold on the ſtrength, the wiſdom, and power of God by faith; have made peace with him, through the adorable Immanuel's mediation. Theſe are the living branches of the true Vine. Theſe are the living members of Chriſt's body-myſtical.—Theſe are the living ſtones, built up together in one ſpiritual houſe, a glorious habitation of God thro' the ſpirit.—Theſe are the choſen race, the royal prieſthood, the holy nation, the purchaſed people, called out of darkneſs into this marvellous light, that they may ſhew forth his virtues in every action, word, and thought, as long as they have a being.

I muſt now conclude, firſt with a warning word, or a word of thunder to un-awakened rebels, who deſpiſe the Prince of peace, and reject the offers of mercy. Let me tell you, you are maintaining a very unlawful, dangerous, and expenſive war.—Unlawful, as you are fighting againſt your rightful Sovereign, the God who made you, the God who has protected and preſerved you ever ſince you were born, the God who gave his Son out of his boſom to die for you: dangerous, as you ſtand expoſed every moment to vindictive wrath, the curſe of God's law, and eternal vengeance. Heaven frowns. — Earth groans. — Angels bluſh. — Saints mourn. — And the Ambaſſadors of the humble Jeſus weep for your rebellion. — It is alſo expenſive, as it will coſt you dear, you will loſe the

favour of God, the love of Jeſus, the comforts of the Holy Ghoſt, the communion of Saints, the happineſs of Religion, the joys of Heaven, yea, an eternal weight of Glory.——This deadly forfeiture or loſs is not all; you will plunge your precious immortal ſouls into everlaſting perdition, where the worm dieth not, and where the fire is never quenched.—Therefore, rouze up; awake, awake and yield to bleeding love; why will ye deſpiſe the riches of his goodneſs and forbearance? Know ye not that the goodneſs of God leadeth you to repentance? Why will you, by your own hardneſs and impenitency, treaſure up to yourſelves wrath againſt the day of wrath? Why will ye contend with the arm of Jehovah? Why will you bring down wrath, indignation, and anguiſh upon your own guilty heads, and fill your cup with ſnares fire and brimſtone? O! ſpare yourſelves and do not periſh. The Lord ſtill waits that he may ſhew you favour, and that he may be exalted.—O! may redeeming love, the love of God in Chriſt Jeſus overcome you at laſt, that you may not periſh in your ſins.

I muſt now ſpeak a word of conſolation to humble penitents: Poor contrite hearts, you ſee the war is unlawful, dangerous, and expenſive, therefore you have reſigned your weapons; you ſtand guilty and ſelf-condemned before your Judge; you have the ſentence of death in yourſelves; therefore you are now made willing to comply with the overture of peace through the blood of a Mediator: Come then precious ſouls, let me apply the words of our text, "In this place will I give peace, ſaith the Lord of Hoſts.——Come ye poor indigent

digent mortals, drowned in tears of melancholy, and ſwallowed up with ten thouſand doubts and fears; your God ſays, "*Let them take hold on my ſtrength, that they may make peace with me, and they ſhall make peace with me.*" Now take hold on the Prince of peace by a lively faith, and be at peace with God, with yourſelves, with Saints, with Angels, and then follow after peace with all mankind, and live in peace, and die in peace, and go to the God of all peace, and reign with him for ever.

I now come to a word of reproof or correction for poor backſliders: You once had peace with God through the blood of the Lamb, and enjoyed a bleſſed tranquility of mind for a ſeaſon; but you have again rebelled, broken your peace, and commenced a new war.——"Be aſtoniſh'd, O! ye heavens, at this, and be horribly afraid; be ye very deſolate, ſaith Jehovah, *for my people have committed two evils: They have forſaken me, the fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water.*"

Ye have forſaken the fountain of all your mercies, a fountain overflowing and everflowing: Ye have deſpiſed the rock that ſaved you, the God of Truth and Love: Ye have gone after your idols, wealth, honour, pleaſure.——But have ye not found to your ſorrow, that all theſe are broken ciſterns that can hold no water.—Oh! that you could ſee your folly and weep.—Oh! what is this you have done?—You have diſhonoured your God, wounded his Son, quenched the Holy Spirit, betrayed your brethren, and made the enemy

enemy blaſpheme.—But ſtill there is a cry of mercy after you; therefore, God ſays, "*Return thou backſliding Iſrael, and I will not cauſe mine anger to fall upon thee.*" Hear again the voice of your good ſhepherd, Oh! ye backſliding children, repent of your backſlidings, and return to your allegiance, and God will heal your backſlidings and love you freely. Your loving Jeſus and kind Phyſician, will heal your wounds by pardoning mercy and renewing grace.—Now ſay with weeping eyes and melting hearts, Behold we come unto thee, for thou art Jehovah, our Triune God.

I have now laſt of all, a word of caution, of encouragement, and confirmation for the precious Saints who are at peace with God thro' the blood of the covenant.

Firſt, hear a friendly word of caution: Look diligently, leſt any one fall from the grace of God; leſt any root of bitterneſs, of envy, pride, anger, the praiſe of men, the love of the world, prejudice, ſuſpicion, or ſuch like ſpringing up trouble you, and thereby many are defiled.—That you may not be moved from your rock, and that no evil root may ever ſpring up in your precious heaven-born ſouls, follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

Now hear a word of encouragement.—I am perſuaded brethren, dearly beloved, that he who hath begun a good work in you, will perfect it until the day of Chriſt; that he who hath juſtified, and hath begun to ſanctify you, will carry on this work till it iſſue in conſummate glory.——

Therefore

Therefore watch againſt all your ſeen and unſeen enemies; ſtand faſt in the faith; ſee, and truſt in him that is inviſible, your rock and fort-royal; acquit yourſelves like men, with wiſdom, courage, and patience; be ſtrong in the Lord to do and ſuffer all his good pleaſure, and let all your affairs be done in love.

One word more for your comfort and confirmation, and I have done: Always remember you are built on one foundation, and are but one family, governed and influenced by one adorable head, who has promiſed you this Peace, proclaimed it by Angels, preached it himſelf, bequeathed it, and left it as your legacy, in his laſt Will and Teſtament; has freely given you the earneſt of this purchaſed bleſſing in your hearts; and now prays at his Father's right hand in glory, that it may be maintained and continued to the end; ſo that you may live in peace, and die in peace, and then reign with the God of all peace for ever.——— Therefore Paul, Apollos, and Cephas are yours, are equally your ſervants for Chriſt's ſake, with all their gifts and graces: The world is yours; all that will do you good, all that will promote the honour and glory of God, and your own eternal gain: Life and death are yours, with all their various circumſtances, united together by the hand of unerring wiſdom, harmonizing and working together for your everlaſting advantage, things preſent on earth, ſpiritual, and temporal, and things to come, in heaven, conſummate and eternal glory are yours, for ye are Chriſt's, and Chriſt is God's.

Stand firm in your holy calling, grow in grace:

Be

Be courageous, and finiſh the glorious conqueſt.—Be united in love, as ye are in bleſſings; and may you all continue through Grace to the end, ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt, to whom with the Father, and the Holy Spirit, be all Honour, Glory, Adoration, Wiſdom, Power, and Praiſe, for ever and ever, Amen and Amen.

1. Peace be to this habitation!
Peace to every ſoul herein!
Peace, the foretaſte of ſalvation,
Peace, the ſeal of cancell'd ſin;
Peace, that ſpeaks its heavenly giver,
Peace, to earthly minds unknown,
Peace divine, that laſts for ever,
Here erect its glorious throne.

2. On the Son of peace deſcending,
On the people of thy grace,
Big with Comforts never ending,
Let the promiſe now take place:
Each receive the gracious ſhower,
Each the Goſpel-bleſſing prove,
Witneſs of thy pard'ning power,
Witneſs of thy perfect love.

3. Prince of Peace, if thou art near us,
Fix in all our hearts thy home;
By thy laſt appearing chear us,
Quickly let thy Kingdom come:
Anſwer all our expectation,
Give our raptur'd ſouls to prove
Glorious, uttermoſt ſalvation,
Heavenly, everlaſting LOVE.

F I N I S.